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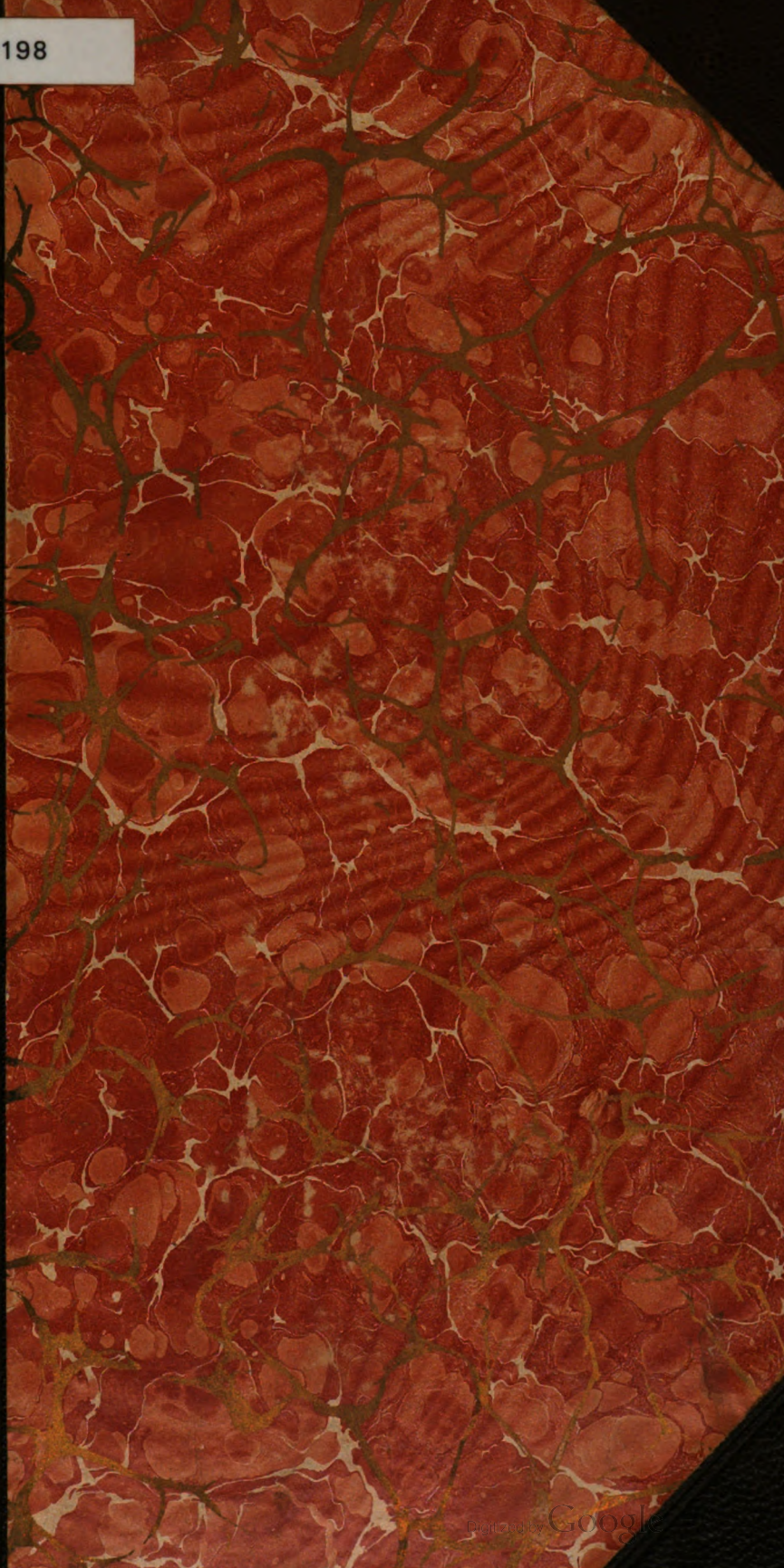
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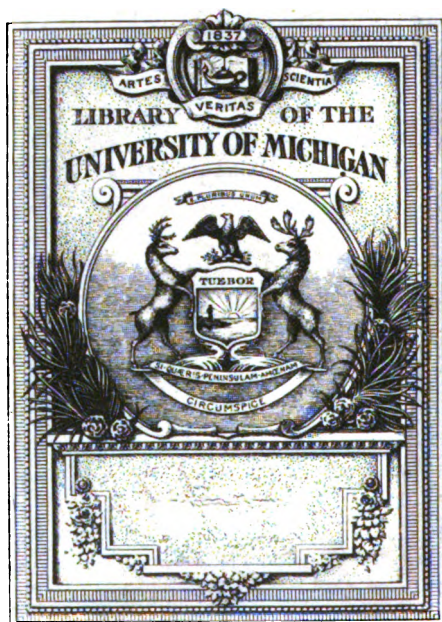
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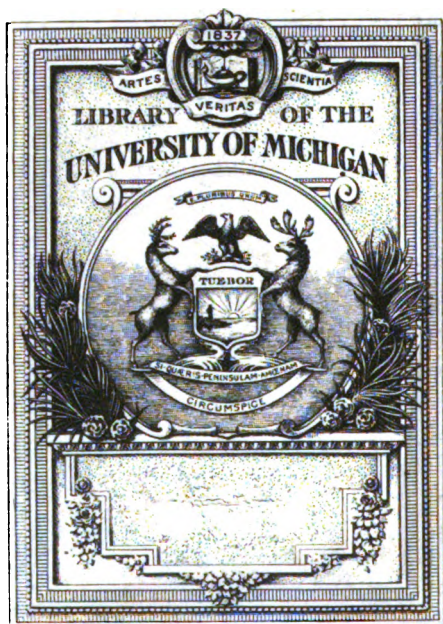
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THE  
FREEMASONS'  
MONTHLY MAGAZINE.

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BY CHARLES W. MOORE,  
GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

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VOLUME XII.

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BOSTON:  
PRINTED BY HUGH H. TUTTLE.  
1853.

24

TO  
R. W. EDWARD A. RAYMOND, Esq.

PAST GRAND MASTER,

OF THE  
M. W. GRAND LODGE OF MASSACHUSETTS:

NOT MORE AS

*An Offering of Personal Friendship,*

THAN

IN TOKEN OF RESPECT

FOR

*His Masonic Attachments and Services,*

THIS VOLUME OF

THE FREEMASONS' MONTHLY MAGAZINE,

IS

FRATERNALLY DEDICATED

BY

HIS FRIEND AND BROTHER,

THE EDITOR.



Reg. St.  
Desjardins  
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20307

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*W. B. Harwood*



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REMITTANCES.—C Campbell, Weymouth, N S—A Ramsay, Edgefield, S C—T Pooley, Franklin, La.—B F Kavanaugh, St Louis Mo—T S Parvin, Bloomington, Iowa—T J Perry, Rome, Geo—Rupert, McLelland & Co. Mobile—W A Phillpott, Oxford, N C—E Hooker, Providence—J Ramsey, Plymouth, N C—P M Providence, Mi—P C Tucker, Jr, Vergennes, Vt—H P Clark, Tarboro', N C—G H Phelps, Lee, Mass—J L Starr, N York—J Beer, Paris, Ten—P C Tucker, jr, Vergennes, Vt—N Oldham, Sparta, Ten—A S Flower, Mansfield, La—A Meyer, Charleston, S C—E S Zeverly, Pleasant Grove, Md—W W Allein, Vicksburg, Mis—G W Wilson, Lyons, Mich—W H Mershon, Madison, Ind—J M Niles, Pekin, Ill—C Fisher, Providence, R I—R Keith, Keithsburg, Ill—C Blood, Dracut, Ma—J Bross, Macon, Mi—J H Strum, Young's Cross Roads, N C—D Jones, Windsor, Vt.

BUSINESS.—P M Minden, La—Emonual & Cabaness, Vicksburg, Mi—W B Herbert, Charlestown, Va—J L Starr, N York—W McMillan, Philadelphia—D Barker, Exeter, Me—H Sumner, Montevallo, Ala—A W Cross, Fredericksburg, Va—M Paul, Dover, N H—L Stowell, San Francisco, Cal—L S Bancroft, Pepperill, Ma—A Martin, Sacramento, Cal—R E Frasier, Georgetown, S C—J H Mediaty, Baltimore, Md—J S Hoon, Pittsburg, Pen—B W Herbert, Charlestown, Va—H Wetzel, Mt Solon, Va—J Taylor, Jacinto, Miss—W L Pomeroy, Raleigh, N C—A Cnse, Hingham, Mass—B H Boykins, Tenrow, Ala—D C McCaskey, Lower Peach Tree, Ala—J Logue, Baltimore, Md—J B Flint, Louisville, Ky—A Waters, San Francisco, Cal—G F Yates, Wilmington, D C.

## Supreme Council 33d.



A CONSTITUTIONAL Session of the Supreme Council 33d degree of the Ancient and Accepted Rite for the Northern Jurisdiction of the United States, will be opened at its GRAND EAST, in the city of Boston, on Wednesday, the 3d day of Nov. inst., at 12 o'clock, M.

The members are requested to be punctual in their attendance at the MASONIC TEMPLE, in Tremont Street, at the hour above named.

The Sov. Grand Consistory of S. P. R. S. 32d degree, will be opened on the same day, and at the same place, at 3 o'clock, P. M., for the transaction of

such business as may properly come before it.

CHARLES W. MOORE, G. S. G. H. E.

*Boston, Nov 1, 1852.*

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INTRODUCTION TO VOL. XII.

WE to-day present to our readers the first number of the TWELFTH volume of this Magazine. Eleven years ago the work was first ushered into being. It is now the oldest Masonic periodical in this country, and has maintained a longer continuous existence than any which has preceded it. Of its merits we have nothing now to say. They can be more impartially, and perhaps more correctly, appreciated by others. It is enough to remark in this connection, that in the past its future character is to be learned. We have no changes to propose—no apologies to make, no pledges to give. Our aim is to advance the interest, by illustrating the principles, the laws and usages, of our Institution,—by diffusing among its members a more general knowledge of its operations, requirements, and purposes. In the pursuit of this object our duty is plain, our course certain.

The conductor of every public journal aims to enlighten the understanding and satisfy the reasonable demands of his readers. If he does less than this, he fails in his duty. If he attempts more, he will fail in his endeavors. The minds of men are differently constituted. The faculties are developed by different operations, and are trained to examine objects through different media. No man in his physical organization is the exact counterpart of his fellow, and no one mind is the exact counterpart of another. Minds are made to differ; and it is often only through this difference that TRUTH is developed. It would therefore be a remarkable result, and one not to be sought, if in the discharge of our varied editorial duties, we should not sometimes advance sentiments or opinions at variance with those entertained and fondly cherished by many of our readers. We aim at the truth. If in our endeavors to develop this funda-

mental element of our Institution,—to maintain the right and expose the wrong,—we give cause of offence to any, however much we may regret it, no considerations of a personal nature, can be allowed to divert us from our purpose. The honest convictions of our judgment, we can never hesitate to declare, openly and firmly, on all occasions and under all circumstances, when it shall be made manifest to our mind that the interest or the reputation of the great cause we maintain, is involved in the matter at issue. While in this respect we would not causelessly give offence to any, we can neither be false to ourselves nor recreant to our duties.

Masonically speaking, we are on the flood-tide of unequalled prosperity. At no former period in the history of Freemasonry in this country, has our Institution enjoyed an equal share of the popular favor. Thousands are annually seeking admission into our Lodges, and other thousands are pressing onward and upward in the pursuit of further light and knowledge. While all this is encouraging, it imposes increased cares and duties and responsibilities on those who are honored with place and power and influence among their Brethren. They are set as watchmen upon the walls of the city. Their vigilance is the guaranty of safety,—their negligence the open road to danger.

Knowledge is essential to a right use of power. An acquaintance with first principles is no less essential to knowledge. Before the architect erects his edifice he lays the foundation. If this be faulty the strength and usefulness of the structure are impaired. Thus it is in Freemasonry. And perhaps at no former time has there been an equal necessity for a clear, comprehensive and correct appreciation of the legitimate character, purposes, laws and usages of the Institution. Without this knowledge, constituted as the Order in this country is, into separate and independent organizations, there can be no unity of sentiment, no agreement in action, no certainty in government. The great body, a unit in its origin and in its aims, becomes disintegrated as a whole, and alienated in its parts. Disagreements in matters of principle and legislation, inevitably lead to differences of practice in government and discipline. The natural result is antagonism where there should be harmony and fraternal agreement.

There should be fewer teachers, or more reliable ones. Knowledge comes not by volition; neither does high position confer it.\* Study,

---

\*We recently met with a striking illustration of this in an address delivered by the Grand Master of a distant State, in which our Brother quotes as the language of Washington, a passage from one of the most common of the ancient Masonic Charges; and then goes on to discuss Masonic law and usage; assuming what is not admissible and proposing what is not sound in principle nor desirable in practice.

observation and experience are its only legitimate sources. If this be true as a general rule, it is not less true in its application to the acquisition of Masonic knowledge. An acquaintance with the ritual is necessary to a proper discharge of the practical duties of the Lodge. But this no more makes the accomplished and intellectual Mason, than an acquaintance with the rudiments of the schools makes the accomplished scholar. A knowledge of the technicalities of the ritual is essential, but not sufficient to a right appreciation of its mystical lessons. As a "progressive moral science," Masonry can neither be understood nor estimated without a just knowledge of its teachings,—of the great principles which underlie its foundation,—of its history, laws and usages. This knowledge is to be acquired, not alone by attending Lodge meetings and participating in the work; but by careful study of the principles which the ceremonies develop; the important moral truths which they allegorically teach; the end to which they lead. Nor must we stop here. Our Institution has a history running so far into the mists of the past, that the wisest among us cannot point with any measure of certainty to its beginning. This is a fruitful and interesting source of study. The diligent student is here continually meeting with "green fields and pastures new," redolent with the fragrance of antiquity, and rich with intellectual nourishment. It has also its laws and usages. A knowledge of these is to be gathered from the musty rolls, the scattered fragments, and the traditions of the past. Here is a labor of time. The ordinary life of man is not long enough to exhaust the inquiry. Yet it is not seldom that we see Brethren, who are still in their novitiate, pluming themselves on the mastery of its dark passages and intricate windings. And they are sincere. They believe what they teach; but their teaching is not the emanation of knowledge. The fault is not of the heart, and will wear away with the increase of experience and the growth of wisdom. In their mistaken zeal they often mislead those who are not better informed than themselves. This is a source of danger—a critical evil—to be guarded against by a more general diffusion of authentic information among the mass of the Brethren. Establish well selected libraries in the Lodges, encourage Masonic literary labors and researches, create a taste for Masonic literature, and a love for the principles, the traditions and antiquities of the Order, and there will be much less to apprehend from the delusions of false lights and the teachings of false doctrines.

Our younger Brethren must seek intellectual as well as moral light, if they would learn to appreciate and enjoy the mystical beauties and lofty purposes of their Institution. Without a due share of both, no claim to the character of an accomplished Mason can be valid. We may pass through the ceremonies, and acquire a knowledge of the means of recog-



nition. We may become proficient in the routine duties of the Lodge-room. But these do not make the intellectual Mason. We have thus far learned the rudiments, only. The great principles to which they lead, are above and beyond,—to be reached only through diligent inquiry and studious investigation.

Nor is the necessity for inquiry restricted to the younger Brethren. "I am decidedly of opinion," says our learned Brother Dr. Oliver, "that much general knowledge is necessary to expand the mind, and familiarize it with Masonic discussions and illustrations, before a Brother can be pronounced competent to undertake the arduous duty of governing a Lodge. A Master of the work ought to have nothing to learn. He should be fully qualified, not only to instruct the younger Brethren, but to resolve the doubts of those who are more advanced in Masonic knowledge; to reconcile apparent contradictions; to settle chronologies and to elucidate obscure facts or mystic legends, as well as to answer the objections and to render pointless the ridicule of our uninitiated adversaries."

'This is a high standard of qualification, but it is a just one. Let it be recognized in practice, as it is true in theory, and it will elevate the character, honor the purposes, dignify the work of our Lodges. It will bring around our altars the intellectual, the educated, the accomplished; and the incense of our offerings shall rise with a more grateful fragrance to heaven.

*Boston, Nov. 1, 1852.*

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#### "DICTIONARY OF SYMBOLIC MASONRY."

WE have received from London, a few specimen pages of a new and valuable work under the above title, now in course of preparation by our learned Brother the Rev. Dr. OLIVER. The editor of the London Freemasons' Review, who has also been afforded an opportunity to examine such portions of it as have been printed, very justly says—"No encomiums on our part can serve to place Dr. Oliver in a higher position than he already holds with respect to his Masonic learning and information; but highly as all his former works testify to the reputation which he has so universally attained, not one will more incontestably prove his full acquaintance with the Mysteries of the Order than this DICTIONARY. It will, when completed, supply a vacuum which no one could by any possibility have more thoroughly filled, than the learned author of 'The Historical Landmarks, and other valuable Masonic treatises.'" We shall wait with much interest for the receipt of the entire work, when we shall be able to speak of it more at length. Such a work from so reliable a source cannot fail to be a valuable acquisition to every Masonic library.

## IMPEACHMENT OF THE GRAND MASTER OF CALIFORNIA.

A SERIOUS difficulty has arisen among our Brethren in California, growing out of certain proceedings of their Grand Master, which are regarded as highly unmasonic and reprehensible. Viewed in the light in which the transactions are presented to us, they are so. But it must be borne in mind, that as yet we have the statement of but one of the parties interested. These statements may be true in the main, and yet susceptible of material modification in their details. The explanations of the opposite party might essentially change their present aspect. We do not feel at liberty, therefore, to discuss the case so freely as we should otherwise be inclined to do, and as its importance would seem to demand. For similar reasons, several communications on the subject, heretofore received by us, have been permitted to remain unnoticed. The case comes to us now, as the result of the investigation and action of the Grand Lodge. Still it is an *ex parte* case, (the accused being absent,) and as such we must regard it in the few words we propose to offer concerning it. The material facts are briefly given in the following extract from the report of the Committee of the Grand Lodge, appointed at a special communication, called to consider the subject, on the 17th of August last :—

Besides other imputations that have been presented to the Committee's notice, injurious to the Masonic standing of the Grand Master, the following allegations are embraced in the complaint of California Lodge :—

1st. That Grand Master, B. D. Hyam, on the night of the 25th June last, assembled several Master Masons in a house not devoted to Masonic uses, and there conferred the three degrees of Masonry upon an individual who had been duly rejected as a candidate on the 3d day of the same month, in California Lodge, No. 1, in the presence of the Grand Master; and that those degrees were given purposely in a covert manner and in a spirit of malice toward the Lodge in which the candidate had been so rejected.

2d. That the Grand Master, on another occasion and in a similar manner, conferred the Masonic degrees upon a candidate who had been rejected in Mountain Shade Lodge, No. 18, receiving a fee of one hundred dollars therefor.

3d. That on another occasion, in the near vicinity of working Lodges, the Grand Master, in known opposition to the desires of the Fraternity, and without any good reason, much less necessity for so doing, made Masons at will, receiving fees for the work, and appropriating them to his own use.

4th. That the Grand Master has entered a working Lodge as a visitor, interfered with its proceedings, refused to obey the gavel when called to order, and treat the Master with the respect due to his office, used language unworthy a Brother, and otherwise conducted in an unmasonic manner.

Such is a brief synopsis of the offences of the Grand Master, of which complaint is made. The evidences of their truth are conclusive. The facts were substantially admitted by the party accused. At the convention above named, the Grand Master confessed having acted injudiciously in regard to the rejected candidate of California Lodge, and could furnish no excuse by which to justify his conduct. On being assured that he had lost the confidence of the Fraternity in the State, and solicited to discontinue the further exercise of the powers he so strangely abused, he refused in such terms as to indicate a disregard for the opinions of his Brethren

or the prosperity of the Institution of which he had been made the head. He persisted that though his acts might tend to evil, he could do no wrong for which he could be held responsible; for by virtue of his office he had the *power* and the *right* to perform such acts as he might deem proper. He had obtained the impression, which he pertinaciously maintained, that as Grand Master he was superior to all Masonic authority—that his will was above all law—that in him was vested the discretion and the power to make and break Masons, and create and destroy Lodges at will—that he could not be shaken from his high position—and to himself alone was he accountable. This opinion seems to have actuated him in pursuing a course of conduct that has set the feelings and wishes of the Fraternity at defiance, disturbed the peace and harmony of Lodges, and violated the valued and ancient rules and usages by which the institution of Freemasonry has been so admirably controlled.

Assuming the foregoing to be a fair and impartial statement of the facts, the case presents a decidedly unfavorable aspect for the accused, and such as to amply justify even more severe and decisive measures than any which his Grand Lodge has yet instituted against him. He has manifestly acted under a misapprehension of the nature and extent of his powers. He may have done so without any evil intention, and from perfectly conscientious motives; though his Brethren of the Grand Lodge entertain a very different opinion; and present appearances are certainly against any such supposition. It is proper, however, that he should be heard in answer to the charges against him,—if he has any answer to make,—before he is condemned. The case is one without a parallel in the history of the Institution, and we prefer to be in possession of all that relates to it, before entering upon any discussion of its merits. It is sufficient for the present to say, that although the powers of the Grand Master are large and extensive, yet there is a power above him, and to which he is amenable. We have no sympathy with doctrines which would retain at the head of our Institution pirates and murderers, nor yet with constructions of law and usage which would enable base men, in high position, to debase and degrade the character of our Fraternity to the level of rogues, gamblers and libertines. We abhor and repudiate all such doctrines, whencesoever they may emanate, and under whatsoever sanctions they may be promulgated. We leave the case here, promising to return to it at the proper time. A principal reason which urges us to this course, is that the moral character of the accused is seriously involved in the charges against him, independent of the alleged abuse of his official powers. And still another is, that at the time of the meeting of his Grand Lodge, at which the above proceedings took place, he was absent from the State. He has since probably returned; and if so, will undoubtedly soon put his Brethren in possession of whatever he may have to offer in justification of his proceedings.

## FIRST ORGANIZATION OF MASONRY IN THE UNITED STATES.

OUR Brother Mackey, in his *Lexicon*, a new edition of which he has recently published, has inadvertently fallen into one or two errors in relation to the history of Masonry in this State, to which he will thank us for calling his attention.

After correctly stating, that "the organization of Freemasonry in the United States, is to be dated from the 30th July, 1733," at Boston, he adds, in a *note*, as follows:—"A Lodge had, however, been *previously* instituted at Savannah, in Georgia, by virtue of a warrant from Lord Weymouth, Grand Master of England." This is an error. Lord Weymouth was elected Grand Master in 1735, and could not therefore have issued a warrant for a Lodge in Georgia, or anywhere else, previously to 1733, for he possessed no power to do so. In a "list of regular Lodges, according to their seniority and constitution," published in 1756, "by order of the Grand Master" of the Grand Lodge of England, we have the record of the establishment of a Lodge at "Savannah, in the Province of Georgia, in 1735." This was the *first* Lodge in Georgia, and it assembled under a warrant granted by Lord Weymouth, then, for the first time, Grand Master of England. The Lodge is now, we think, known as Solomon's Lodge, No. 1.

Again.—In sketching the origin of the spurious body in London, known for many years under the assumed title of "Ancient Masons," and the differences which existed, for an equal length of time, between that body and the constitutional Grand Lodge of England, our Brother observes:—"The two Grand Lodges continued to exist, and to act in opposition to each other, extending their schisms into other countries;"—and in illustration of this, he appends the following note:—"For instance, there were, originally, in Massachusetts and South Carolina, two Grand Lodges, claiming their authority from these discordant bodies. In the former State, however, they were united in 1792, and in the latter 1817." As regards Massachusetts, this is not quite correct. The *first* Grand Lodge of Massachusetts was established under the authority of the Grand Lodge of England, before the existence of the body styling itself "Ancient Masons;" and the *second* received its authority from the Grand Lodge of Scotland. Neither emanated from the spurious Grand Lodge at London, nor derived any authority from it. The distinctive terms *ancient* and *modern*, seem indeed to have been nominally recognized in the formation of the body holding under Scotland; but it does not appear from the records that the terms subsequently had any actual force or existence, or that the body itself had any connection or communication whatever with

the Dermott Grand Lodge. The petitioners for the charter were St. Andrew's Lodge, on the registry of Scotland ; army Lodge No. 52, on the registry of England ; and army Lodge, No. 322, on the registry of Ireland. The warrant or charter of the *first* Grand Lodge in Massachusetts is dated 1733, and bears the name of Lord Montague, "Grand Master of Masons in *England* ;" and that of the *second*, is dated 1769, and bears the name of the Earl of Dalhousie, "Grand Master of Masons in *Scotland*."

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### THE WASHINGTON CELEBRATION.

WE learn that the Committee of the Grand Lodge of this Commonwealth, on the celebration of the Centennial Anniversary of the Initiation of Gen. Washington into the Masonic Fraternity, have completed their arrangements, and that the festival will be held at FANEUIL HALL, on THURSDAY, the 4th instant. The Brethren, with their ladies, are invited to assemble at the hall, at five o'clock in the afternoon, where Marshals will be in attendance to receive them. The ceremonies will commence at six o'clock ; and we are pleased to notice that instead of one lengthy set address, the Committee have arranged for several short addresses. These, interspersed with music, will tend to relieve the tediousness which might otherwise be apprehended from this part of the ceremonies. The banquet will be provided in the upper hall of the building ; and after this is disposed of, and on the retirement of the Grand Lodge, such of the Brethren with their ladies, as see fit to do so, will be afforded an opportunity to exhibit their proficiency in the *terpsichorean mysteries* !

The occasion will be very generally celebrated by the Brethren throughout the country, as it eminently deserves to be. In States where the Grand Lodges, as bodies, have not deemed it expedient to call the Brethren together at any particular location, it will be suitably noticed by the subordinate Lodges, either singly, or by several uniting for the purpose.

The Grand Lodge and Brethren of Rhode Island, will assemble at Newport, in the morning, by invitation of St. John's Lodge of that place. An address will be delivered, and other suitable ceremonies performed.

The Grand Lodge of Connecticut will notice the day at Hartford. The address, we understand, will be delivered by the Rev. Brother WILLEY, of Stonington.

We shall probably be able in our next to give the addresses which may be delivered at Faneuil Hall, and, in future numbers, such parts of many of those delivered in other parts of the country, as we may judge will be interesting to our readers, or useful as matters of reference.

# THE PROVINCIAL GRAND LODGE OF QUEBEC, & c., CANADA.

As briefly noticed in our last, an especial communication of the "Prov. Grand Lodge of Quebec and Three Rivers and the Dependencies," was opened at St. John's Lodge room, in the city of Quebec, on Tuesday the 14th September last. The attendance of Grand Officers and visiting Brethren was very large. We notice among the names, representatives from Lodges in Montreal, Kingston, Trentport, Bytown, and Halifax.

The Provincial Grand Lodge was opened in due form, with solemn prayer, and the Regulations for the government of the Grand Lodge during the time of public business, were read.

Messages expressive of their regret at not being able to attend were received from R. W. Br. Sir Allan N. MacNab, P. G. M. for Upper Canada, and R. W. Br. the Honorable William Badgley, P. G. M. for Montreal and William Henry, Canada East, the former on account of severe illness, and the latter owing to the urgency of his Parliamentary duties.

The Brethren were informed that the P. G. Lodge was convened for the purpose of installing into Office, according to ancient form, R. W. Brother Thomas Douglas Harington, whom it had pleased the Earl of Zetland, M. W. Grand Master of England, to appoint Provincial Grand Master of the City and District of Quebec and Three-Rivers and the Dependencies, and the Patent of appointment was then read.

W. Brother G. Thomson,, P. M. Albion Lodge, was then deputed to act as Installing Master, and R. W. Brother Harington was duly installed *Provincial Grand Master* as aforesaid, and was proclaimed and saluted as such, according to ancient custom.

The R. W. P. G. M. having addressed the Brethren, announced that he had appointed the following Brethren *Officers of the Provincial Grand Lodge* for the ensuing twelve months, who were duly installed and invested in their respective offices, viz :—

Brs. G. Thomson, (during pleasure,) D. P. G. M. ; W. Eadon, S. G. W. ; G. Railton, J. G. W. ; Rev W. A. Adamson, P. G. Chaplain ; J. A. Sewell, S. W. St. John's Lodge, P. G. Registrar ; T. Ross, P. G. Sec'y, J. Cochrane, S. D. St. John's Lodge, Assistant Sec'y ; G. G. Ardouin, S. G. Deacon ; J. F. Wolff, J. G. Do. ; G. R. Brown, Albion Lodge, P. G. Sup. of Works ; W. Hunt, J. D. St. John's Lodge, P. G. Dir. of Cers. ; W. Miller, Secretary Albion Lodge, Assistant Do. ; Jas. Scott, Albion Lodge, P. G. Sword Bearer ; W. D. Campbell, St. John's Lodge, P. G. Organist ; P. St. Hill, P. G. Pursuivant ; T. Birch, P. G. Tyler ; Holehouse, (by proxy,) Dawson & Valteau, Albion Lodge, Benning, Burgess. and John White, St. John's Lodge, P. G. Stewards ; J. Thomson, Albion Lodge, Standard Bearer to P. G. Master ; W. C. Adams, St. John's Lodge, do. to P. G. Lodge.

Br. Robert Neill, Treasurer St. John's Lodge, was unanimously elected P. G. Treasurer for the current year, and was duly installed and invested as such.

The P. G. Secretary then read for the information of the Brethren a Patent, dated 5th May, A. L. 5552, appointing R. W. Br. Harington, *Provincial Grand Superintendent of Royal Arch Masonry*.

## GRAND CHAPTER OF KENTUCKY.

We have been kindly favored with a copy of the proceedings of the Grand Chapter of Kentucky, had at its annual communication in September last. There was the usual attendance of Grand Officers, and the representatives of *thirtythree* subordinate Chapters—a fact highly indicative of the prosperous condition of this branch of our Order in the State.

There seems not to have been a very great amount of business before the body, and what there was, with the exception of the report of the Committee on correspondence, was wholly of a local nature. An amendment of the Constitution, previously proposed, was adopted as follows:—

“That a Brother desiring to receive the R. A. degrees, residing in a county where there is no Chapter, shall apply to the nearest Chapter, unless the said Chapter shall, by unanimous consent, permit him to apply elsewhere.

The report of the Committee on correspondence is a brief review of the proceedings of such Grand Chapters as have published their doings for the past year, interspersed with the comments and opinions of the Committee. It is well drawn, and not without interest. The Committee are not particularly friendly to the General Grand Chapter, or rather, perhaps, we should say, to the “masterly inactivity” it is alleged to have manifested in relation to certain matters which have heretofore been submitted for its consideration and decision. We are not advised as to what particular matters are referred to. And whether there be just cause for complaint in this respect, we do not pretend to say, or know. But if it be so, where is the fault?—and where the remedy? Without looking for an answer to the first inquiry, there can be little doubt that it is within the ability of the *representatives* to furnish an answer to the second. We suppose however the chief source of all the difficulty may be found in the fact, that the sessions are not of sufficient length to do the business of the body in a proper manner. The members of the Chapter are usually members or representatives in the Gen. Grand Encampment, also. Their time is thus divided between the two bodies. The first day of the session is generally consumed in organizing, and congratulations—the second, (perhaps,) in public display or other festival ceremonies; the third and fourth in work; and on the fifth, both bodies are pretty well thinned out by the absentees. This may not always be literally true, but it is substantially so. The principal Committees work hard and late; but they have more business thrust upon them than they can do in the time allowed them. Of course it remains undone. We are inclined to think, too, there may be a want of system in the manner of doing the business. But let all this be as it may, the body itself is conservative and useful in its character; and, if it be not now in all respects what it ought to be, the proper course is to point out the defects and remedy them. The Kentucky Committee are much of this opinion. “They can perceive in the present condition of things a *necessity* for the existence of some such general grand body, and can easily see the good such a body, by a wise and firm course of legislation, might effect.”

The Grand Council of Royal and Select Masters also held its annual communication at Lexington in September. Eight Councils were represented. Charters were granted for a Council at Lake Providence, La., and for another at Knox-



ville, Illinois. We notice nothing further in the proceedings of particular interest. The Order appears to be in a healthy condition. There are sixteen Councils in the State.

## GRAND LODGE OF INDIANA.

This Grand Lodge held its annual communication at Indianapolis, in May last. The session was numerously attended,—there being one hundred and thirtynine Lodges (including twentytwo under dispensation), represented. A very large amount of important, and withal interesting, business was transacted. Judging from the proceedings before us, there are few Grand Lodges in the United States in a more healthy and prosperous condition, or which are under better government. To say that it is entitled to high rank in the Fraternity of the country, is bestowing upon it no more praise than is justly due to the activity and devotedness of its officers and members. It is a working and intelligent body of Masons,—equally regardful of the public reputation of the Order, and of the best interests of the Lodges under its jurisdiction. In this respect it is fulfilling the highest duty of a Grand Lodge. But in saying so much in commendation of its labors, we desire not to be understood as adopting all the opinions given in its published proceedings, though we notice but little to dissent from in this particular.

The annual address of the Grand Master, M. W. ALEXANDER G. DOWNEY, is an able and well written business paper ; from which we extract as follows :—

### CONDITION OF THE ORDER IN THE STATE.

During the year that has passed nothing has transpired calculated in the least degree to dampen the ardor of the friends of Masonry, or to weaken our confidence in her ability and fitness to accomplish all the benign results at which she aims. There has been a steady increase in the number of both Lodges and members ; and while I do not intend to reflect unjustly upon the past, I think I can say in truth, that the standard of *moral fitness* for admission to our rites has never been higher, or more firmly maintained. While this is the case we have nothing to fear, but every thing to hope from the rapid increase of the membership. Should it ever become the case that members, without regard to fitness, shall be the aim of our Lodges, they must inevitably forfeit the confidence of the community in which they exist, and cease to exercise any salutary or beneficial influence.

### EFFECT OF RESTORATION BY GRAND LODGE.

A question has been raised in regard to the proper construction of the 25th section of our Grand Lodge By-Laws, which provides that "whenever the Grand Lodge shall abrogate the decision of a subordinate Lodge suspending or expelling a Brother, and thus restore him to the benefits and privileges of Masonry, he shall not thereby be reinstated to membership in the subordinate Lodge without its unanimous consent." The question suggested is, does this provision apply to cases brought before the Grand Lodge by appeal ? Suppose a Mason is tried and expelled by a subordinate Lodge, and on appeal to the Grand Lodge is adjudged innocent of the charge, does he forfeit his membership in the subordinate Lodge ? I think he would not, or at least it would be clearly wrong that such should be the case. The determination in the Grand Lodge is the final one, and must govern. He is there adjudged innocent, and it would be manifestly unjust that he should suffer the punishment of forfeiture. I think the provision referred to was intended to, and should be confined to cases where the judgment of expulsion or suspension is abrogated by the Grand Lodge without an appeal, under the authority which she reserves to herself of restoring expelled Masons.

## MORAL DUTIES OF MASONS.

Masonry, in Indiana has arrived at a point in numbers, and a position in usefulness, to which she has at no former period attained; and judging from the past, she is still destined to make greater progress in these respects than she has heretofore done. To insure the continuance of this prosperity, it is only necessary that we be vigilant and watchful—that we observe well the teachings of Masonry—guard with care the entrance to our Lodges, and permit none to approach her altars who will not in all things observe and maintain her teachings.

It is very much to be desired that all who attach themselves to our Order should become familiar with her rites and ceremonies, and with their origin and import; but it is much more to be desired that they recognize in her a teacher of those great moral and social principles upon which, and for the inculcation of which she was founded, and has been perpetuated. As well might the confirmed atheist learn and repeat over the sacred scriptures, or bow the knee and with irreverent lips repeat his *pater noster*, and expect to be benefitted by it, as for an individual to expect to be benefitted by the rites and ceremonies of Masonry, without a conformity to her ethical teachings. Our forms and ceremonies are but the habiliments of our Order's tenets; they are but as the casket to the jewel, or as words to the ideas which they convey. He alone whose heart is imbued with the spirit of our Institution, and who squares his life by its teaching, can claim the proud title of a "Free and Accepted Mason."

## REPORT ON CORRESPONDENCE.

The report of the Committee on foreign correspondence is a well written document, and the authors of it have expressed their opinions with freedom and confidence. Of this their readers will not complain, though they may not be able to subscribe to all the conclusions to which the Committee have found no difficulty in arriving.

The report is a brief and apparently rapid review of the last year's proceedings of twenty-six of the Grand Lodges in this country. Our notice of it must be equally brief, though rather from necessity, than choice. In noticing the circumstance that a Lodge in Vermont the last year required a member, who had cast a black ball in balloting for a candidate, to give his reasons for so doing, the Committee use the following language:—

## SECRET BALLOT.

In voting, every Brother has the undoubted right to vote as he may see fit, and it is distinctly unmasonic to require of him his reasons therefor. The reasons may be of a nature that the Brother dare not reveal them without subjecting himself to a legal prosecution, as was the case in Vermont. Our Brethren of Vermont have assumed the proper ground, and passed an order to remedy the evil.

The Committee speak in the following complimentary terms of the

## GRAND LODGE OF MASSACHUSETTS.

We have the proceedings of this Ancient Grand Lodge from June 12th, 1850, to Sept. 10th, 1851. This is the oldest Grand Lodge in North America, and may be justly styled the model Grand Lodge. The foundations of her moral temple are laid wide and deep, and the superstructure rises to beautiful proportions. The ancient landmarks of the Craft are observed, and the natural result is, that peace and harmony prevail within her borders.

## POWERS OF GRAND MASTERS.

In reference to the Grand Lodge of North Carolina, the Committee say:—

The only part of her proceedings to which we take exception, is the report of her committee of foreign correspondence. The printed proceedings of the Grand Lodge cover 118 pages, of which that report covers 65 pages. But the principal thing that is objectionable is the extraordinary sentiments contained in it. When treating of

the power of the M. W. Grand Master, the Committee say : "He is absolutely supreme, being amenable to no man, or any set of men."

Such sentiments will appear strange to our Brethren of Indiana. At this enlightened age of the world, we had believed that no enlightened body of Masons could be found to endorse and promulgate such sentiments, or maintain such opinions. We deem it entirely superfluous to controvert an opinion so at war with the great principles of Masonry, to any considerable extent. But we may be permitted to ask, from whence do Grand Masters derive their authority ? We answer, most assuredly from the Grand Constitution. Grand Constitutions are formed by any number of subordinate Lodges, by their representatives, not less than three ; consequently the Grand Master has not nor can he have any but delegated authority ; and we have yet to be informed that any Grand Lodge in the world has by her constitution invested her Grand Master with absolute supremacy. Most, if not all the Grand Constitutions of this continent require their Grand Masters to report their official-acts to the Grand Lodge for their approval or disapproval. To argue that the power of the Grand Master is "absolutely supreme," would be to argue that the creature is greater than his creator ; and would be at war with the eternal principles of truth and justice. As Masons we have been taught to acknowledge none as supreme but the GREAT JEHOVAH. We contend most distinctly that Grand Masters are amenable to their Grand Lodges for their official acts, and at the end of their official existence they are *amenable* to the subordinate Lodges in whose jurisdiction they may reside, for their moral conduct during the time they have been Grand Masters.

In giving the above to our readers, we desire not to be understood as adopting the opinions of the Committee. The conclusions might be unobjectionable, if the premises were admissible. But our Brethren entirely overlook the ancient constitutions of the Order, the powers which Grand Masters derive from them, and the inherent usages and regulations of the Fraternity, and predicate their argument on the assumption that the only source of power is the "Grand Constitution"—that is, that a Grand Master may exercise those powers, *only*, which are specifically vested in him by the constitution of the body over which he presides. This is not our understanding of the subject. We had supposed that all Grand Lodge Constitutions were themselves subordinate to the ancient laws of the Craft ; and this seems to have been the opinion of the Grand Lodge of England in 1723, when it resolved that the Grand Lodge had power to amend or alter any of its regulations, if it "*break not in upon the ancient rules of the Fraternity.*" There is then a power above the Constitutions of Grand Lodges. Whatever authority therefore, Grand Masters derive from this source, and from established usage, is not strictly delegated, but inherited power. As such, it is above the control of Grand Lodges, except through revolution. But while we differ from the Committee in this respect, we object as strongly as they do, against the doctrine advanced by our North Carolina Brethren. One of the finest poets of England tells us, that "*the truth lies between two extremes.*" And though this is not true as a general rule, it may be so in the present case. It was not our intention, however, to discuss this matter at any length ; and we therefore leave it, with the remark that we do not clearly understand the second branch of the concluding sentence in the extract we have given from the report.

#### SUSPENSIONS AND EXPULSIONS.

We notice in the proceedings an unusually large number of appeals, suspensions and expulsions. The suspensions for the past year, amount to fortytwo—the expulsions to twentythree. The necessity for such proceedings is to be regretted, while the promptness with which the necessity has been met by the Lodges

is worthy of the highest commendation. The greatest precaution is not always adequate to prevent the admission of the unworthy. Hence the greater necessity on the part of the Lodges, for a rigid and unyielding enforcement of their rules of discipline. Our Indiana Brethren seem to be doing their duty in this latter respect, and we have no reason to doubt that they are equally regardful of it in the former. The following is laying the axe at the root of the tree :—

The Committee to whom was referred so much of the M. W. Grand Master's address as relates to Versailles Lodge, No. 7, and Fidelity Lodge U. D., beg leave to report, that they have examined the documents and papers presented by the M. W. Grand Master relative to those two Lodges, and given to the matter the consideration which it deserves.

Your Committee are of opinion that the best interests of the Order will be subserved by the annihilation of both the Lodges.

They are of opinion that there ought not to be two Lodges in the town of Versailles; that independently of this fact, there exists between the two such acrimony of feeling as must necessarily stain the character of Masonry, and stamp its name with infamy.

But, worst of all, they learn in both Lodges there are unworthy members; that particularly in Versailles Lodge, there are members whose conduct has been so disgraceful as to render them worthy of nothing short of an expulsion from the Order, and that these are so numerous that no measures to sweep them out of their own Lodge could be effectual.

The recommendation of the Committee was adopted.

#### MONUMENT ON THE BATTLE GROUND OF TIPPECANOE.

The Grand Lodge has recently obtained a charter from the Legislature of the State, authorizing it to "erect and perpetually maintain a Masonic Monument on the battle ground of Tippecanoe, to the memory of Davies, Owen, and other Masonic Brethren who fell there in the memorable battle of Nov. 7, 1811;" and it is taking active measures to complete this patriotic object.

### THE KNIGHTS TEMPLARS.—NO. XIX.

[Written for this Magazine by R. W. JOHN H. SHEPPARD.]

BENDOERAR again attempted the capture of Acre and when the Templars sued for peace, he slew their deputies and ferociously replied, "The neighing of our horses shall soon strike you with deafness." In March, 1268, he stormed and took Jaffa, burnt the churches, and slew the garrison. A tower of the Templars near Tripoli was taken, and all the defenders put to death; and there the Saracen directed his whole concentrated forces towards the Orontes against Antioch, in which were 160,000 inhabitants. The Templars defended the city with great resolution; they sallied out of town, were defeated and driven back to the walls. The iron bridge with its nine arches, which led into the city was assailed and secured and the Crescent soon floated on the western gate of the city.

For three days successively the city was summoned to surrender. But they refused. On the fourth the dreadful assault commenced. Myriads of Moslems scaled the walls, ran along the ramparts, cut down all before them, leaped down into the streets and made an indiscriminate slaughter of the inhabitants. There were only eight thousand warriors left in the defence and with a great mass of fugitives, women and children, they fled to the citadel as their last hope and re-

fuge. Here, on the promise that their lives should be spared, they at last surrendered—but, to a merciless foe ; for they were immediately bound in chains and driven to a great slave market on the plains of Antioch, where they were sold into captivity to Jews and dealers in human flesh from all parts of the East. Then began a barbaric sack of this ancient and opulent city. The pillage was immense ; costly goods, tapestry, and furniture were heaped up in piles ; gold and silver were only reckoned by measure ; and women and girls were distributed among the unbridled and rapacious soldiery like herds of cattle ;—reminding us of the days of Shamgar, the son of Anath, in holy writ, when the *wise ladies* answered Sisera, “ To every man a damsel or two.”

To see mothers and infants thus sold and separated, even touched the soul of the Arabian writer Mohiedden ; he portrayed the scene as a “ fearful, heart-rending sight.” The magnificent churches of St. Paul and St. Peter were then burnt to the ground. The city was left a ruin, with scarcely an inhabitant ; and Antioch—the cradle of Christianity, where the disciples of our Lord were first called Christians—the metropolis of the early Crusaders—the great mart of oriental commerce—the Queen of the East, so emphatically named by historians of that age—and the first fruits of the Cross in the days of Chivalry, after a hundred and seventy years reign of the dynasty of Bohemond, on the 27th of May, 1268, fell irrecoverably and forever into the hands of the infidels.

Since this demolition by the Egyptian destroyer, Antioch has been partially rebuilt ; but it is not a sixth part in size, compared to its ancient extent. In 1516 it was annexed to the Ottoman empire by Selim I. It is said that there are numerous traces of its former magnificence in the old walls, pavements, bridges, cemeteries and ruins of palaces. The Oronotes still rolls its waves through a long, fertile plain to the sea ; the olive and vine still bud and blossom and bring forth fruit as in the days of old ; but heaps of miserable cabins, a degraded people, and a few sad mosques and minarets occupy the spot where splendid temples and the groves of Daphne once charmed the eye.

Tripoli, Tortosa, Beirout, Tyre and Sidon were nearly all the cities now left in the possession of the Christians in Syria, besides Acre their head-quarters and principal seaport. These were fortified and bravely defended by the Templars and Hospitallers. Their situation was appalling. The news of such heart-rending, overwhelming adversity came like the funeral dirge of an ocean storm over the nations and courts of Christendom. Louis the IXth again resumed the Cross, and at the head of 30,000 troops again embarked on another Crusade—the ninth and last. He resolved to carry the war into Africa. Urged on by a romantic spirit and his natural enthusiasm, he directed his course to the city of Tunis, there to baptize the king. He landed at that port and his army pitched their tents on the plains of the world—renowned Carthage. There amidst the burning suns of Lybia, a pestilential disease broke out and committed great ravages among his troops. Louis himself was attacked by the malady and sunk under it. On his dying bed in his pavilion—some say he there lay on a bed of ashes—making the sign of the Cross and lifting up his glazed eyes to Heaven, he cried out, “ I will enter thy house, I will worship in thy sanctuary,” and expired ! This exalted and royal Crusader was a man strangely infatuated by the errors and de-

lusions of the age; but who can deny, that he was a prince, sincere to his God and true to the Cross? Nor was it without reflection, that the Catholics of that period—when religious titles had a sanctity, like the perfume of incense, in the minds of the devout—enrolled his name among the saints in paradise.

When the head is sick, the whole heart is faint. The gallant French army diminished by disease, disheartened by sorrow at the loss of their chieftain, returned home in despair. Chivalry and Crusades were passing away, destined soon only to become the enchantment of romance and the terror of the nursery. Yet from England came one more effort to revive the spirit of adventure and recover Palestine, now all but lost. Prince Edward—afterwards the iron-hearted Edward I., king of England—together with the Earl of Lancaster and several noblemen, and only 1500 knights and foot soldiers, in 1272, having sailed to the shores of Africa and finding Louis was dead, proceeded to Palestine and landed at Acre. His whole force there was only nine thousand men. The Templars and Hospitallers rallied around his standard. He took St. George and Caco, two castles of Bendoedar, and demolished them. The Sultan feared his prowess and retired from the siege of Acre. He redeemed Nazareth and gained one brilliant victory. A truce was then made with Bendoedar of ten years and ten months, but only limited to Nazareth and its plains and roads.

It was about this time, that an assassin, instigated by the governor of Jaffa, attempted to kill the prince. He got admission into his chamber; and with a poisoned poinard wounded Edward in two or three places; but the prince struck him to the ground and his guards dispatched him. So dangerous was the wound that he made his will. Tradition informs us that his consort Eleanor sucked the poison out of the wounds. Fuller in his *Holy Wars*, says, "pity it is, so pretty a story should not be true." More certain accounts assure us, that "Bernard, G Master of the Templars, administered an antidote, which saved his life. Edward soon recovered, and Sept. 14, 1272, after having spent fourteen months in Palestine, and having acquired fame by his valor and much military experience and hardihood returned to England.

The holy see had been vacant nearly three years. The chair was then filled by Thibauld, a warm friend to the Templars who had been in the holy land and was at Acre, when the choice of him was made. On assuming the tiara, he endeavored to rouse Europe to undertake another Crusade. Pisa, Genoa, Venice and the city of Marseilles agreed to furnish galleys; Philip, king of France, and many noblemen embraced the cause: but Pope Gregory X. died within two years and the enterprise was abandoned.

The downfall of the Latin kingdom was now approaching. Bendoedar fell a sacrifice to poison; Kelaoun, a Mamluke, soon got possession of the throne. William de Beaujeu was chosen Grand Master;—he had visited Pope Gregory X. to attend the great council and procure help for Palestine. In 1275 he returned with a band of Templars to Acre. A fresh truce was made with the Sultan similar to the last; but it was soon broken. Kalaoun at the head of 200,000 Tartars entered Palestine, and encamped before Acre. The castles of Laodicea, Cabala and Beirout had fallen; but Kelaoun died: his son Khahil succeeded; and the siege of Acre was renewed. Ninetytwo huge machines, drawn to the spot by oxen, 60,000 cavalry and 140,000 foot, of every nation and tongue in the

eastern world, were arrayed before the walls and towers of this last sad home of the christian pilgrims, where only a handful of brave knights and about 12,000 soldiers were gathered in the defence. It was in the spring of 1291—the saddest spring that ever opened on the eyes of the soldiers of the Cross; it was then the glory of the Templars went down in blood—after shining with immortal splendor for 170 years on the mountains and vallies, the cities and castles of Palestine.

The city of Acre was full of gardens and groves, merchant's houses, and palaces of the opulent, and adorned with temples and churches of costly magnificence, uniting the beauties of the Grecian orders with Saracenic architecture. Several houses had glass windows, and fountains played in many a court. Stupendous fortifications commanded the land, and a fortress with great strength towered over the sea and cast its shadow toward Mount Carmel. In prosperity it was a place of great voluptuousness and effeminacy; in adversity the pilgrim returned to his prayers and the citizen humbled himself before the Cross.

Beaujou, G. Master, commanded the garrison. For thirtythree days, the Sultan Khalil had followed up the siege with incessant assaults and fightings, night and day. On the 4th of May, 1291, his machines threw down one lofty tower, which from its formidable stand, the enemy called the *curse tower*; and to increase the horror of the besieged, he put 300 drummers on as many dromedaries, and ordered them, as his soldiers marched up to the walls, to beat the assault on their drums,—on the 18th of May, the battering machines and miners were ready, and a general assault commenced; the onslaught was irresistible. The knights, with the Grand Masters of the Temple and Hospital, fought side by side. With 500 horse G. Master Beaujou, and Clermont, marshal of the Hospital, sallied out and attacked the rear of the enemy—but under the awful Moslem cry of Allah acbar, Allah acbar, they were defeated; 500 knights, saving ten who escaped, and the valiant Beaujou himself, sunk under a cloud of darts. The sultan offered favorable terms to the Templars to retire in some galleys, and to this intent 300 of his troops were admitted within the castled convent; when some beautiful christian ladies attracting the attention of the infidels, they violated their word, and the Templars slew them; the Sultan then assaulted the convent and massacred every knight. Thousands then rushed to the sea side to escape in vessels; the crowded boats were swamped and the sea was filled with drowning men; thousands fled to the churches; and the city was set on fire; and a scene of desolation, carnage and unutterable anguish filled the streets.

The few knights who survived, with many women and children, fled to the temple of Acre. Gaudini was chosen G. Master and with some of his companions fled in the night to Cyprus. Several Templars perished in the ruins of a large tower of the temple, which was set on fire by the Moslems. Of 10,000 christians who fled to the Sultan for mercy, every one was beheaded. A daring and desperate act of the Abbess and nuns of St. Clare is recorded. Fearing the brutality of the licentious soldiers, and seeing no city of refuge on earth, they came to the dreadful resolution of mutilating and mangling their faces; in this deformed state they yielded up themselves to the enemy. The captors, disappointed and furious, immediately slew them all with the sword;—thus preserving



their chastity by a noble martyrdom. Death or slavery was the fate of more than 60,000 christians, while all the fortifications and thirty churches were laid in ruins by the implacable foe.

Thus fell this celebrated city—the great sea-port of the Crusaders for nearly two hundred years—the watch-tower of Syria—the alone bright spot on which Europe could always look with hope while she sent out her armed Crusaders for ages, now irretrievably lost !

“Tum vero omne mihi visum considere in ignis  
Ilium, et ex imo verti Neptunia Troja.”

Acre, situated on a promontory, is seventysix miles north from Jerusalem, and thirtyfive miles west from the lake of Galilee. It was captured in 1104 by the Crusaders—taken by Saladin the great—recovered by Richard Cœur D’Lion in 1191—and retaken on the 18th of May, 1291, by the Mamlook Tartars, by whom all its public edifices were demolished. Acre was afterwards rebuilt ; but it never recovered its pristine glory. It was the only maritime mart of Syria under all the dynasties of the Ottoman empire : and though decayed, suffering and from an unhealthy location, and despotic oppression, it has but partially revived, yet the importance of the place—hardly a sixth part of what it was—may be judged of by the value attached to it by Napoleon Bonaparte, when he opened his trenches and invested the city in March 1799. “On that little town,” said he to one of his generals, as they were standing together on an eminence, which still bears the name of Richard Cœur de Lion, “on that little town depends the fate of the East. Behold the key of Constantinople or of India.” Acre, however, was bravely and successfully defended after a long and sanguinary siege by the pasha Achmel Djazzar and the heroic Sir Sidney Smith. This seaport has gradually been obstructed by bars and quicksands from the alluvial deposits of the rivers Kishon and Belus, which disembogue into the bay of Acre ; and the only deep waters for anchorage, are now at the foot of mount Carmel in Caipha, ten miles on the western side of the bay. And it is worthy of remark that this ancient city was again reduced to ruins by the Egyptians in 1832.

The loss of Tyre, Sidon, Tortosa and the Pilgrims castle, quickly followed the fate of Acre, under the resistless arms of that desolator, the cruel Mamlook. *Every trace of the Franks*—says the Arabian chronicler Ferat—*was removed and thus it shall remain, please God, till the day of judgment*—And Gibbon eloquently remarks, “a mournful and solitary silence prevailed along the coast, which had so long resounded with the “WORLD’S DEBATE.”

Here ends the eighth and last Crusade, according to Mills, but Gibbon enumerates but seven. A short recapitulation of them may assist the memory of events which shook Europe and Asia for two hundred years.

I. The first Crusade was under the preaching of Peter the hermit, in which Godfrey took Jerusalem and established the Latin dynasty of kings in July 1099.

II. The second Crusade was under Conrad III. emperor of Germany and Louis VII. king of France A. D. 1147.

III. Frederic Barbarossa, emperor of Germany undertakes the 3d Crusade 1189, and perished on his way at the river Selesuis in Armenia. He was followed by Richard Cœur de Lion and Philip Augustus, king of France, in 1191.

IV. The fourth Crusade was undertaken by the son of Henry duke of Limberg and the archbishop of Mayence, whom Margareta queen of Hungary joined, in 1194, who took Jaffa and Beirout, but were defeated near the fortress of Thoron, and the expedition ended disastrously.

V. The fifth was an inchoate attempt, having been diverted from the main design by the siege and taking of Constantinople under the Franks and the Venetian hero Dandolo, in 1204.

VI. The king of Hungary and dukes of Austria and Bavaria in 1217, landed at Acre, visited the lake of Galilee, traversed the pass of the mountains of Gilboa, pitched their tents on the banks of the Jordan, and then crossed after a delightful pilgrimage back to Acre—without battle or skirmish. Reinforcements arriving from Europe, they left Acre and invaded Egypt with a force of 200,000 men and took Damietta, which was full of plague, misery and famine. The end however, was unfortunate and the Crusaders retreated to Acre or returned home.

VII. The Crusade of Louis IX.

VIII. This was the second Crusade of Louis IX. and the last.

With the remaining history of the Knights Templars we shall proceed rapidly, while their numerous branches and immense wealth were scattered broad-cast and flourishing over all the kingdoms of Christendom, the theatre of their valor and glory lay chiefly in the land of Palestine, and with the loss of Palestine their sun went down.

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[ ORIGINAL. ]

## LINES

Written for the 100th Anniversary of WASHINGTON's Initiation into Fredericksburg Lodge.

BY DR. DAVID BARKER, OF PACIFIC LODGE, ME.

Ho, worthy Brother-Craftsmen, all,  
Throughout our wide domain—  
Up, up in living, countless throngs,—  
Put Lambskin on again.

From California's golden hills,  
Off by Pacific's side,  
To farthest beetling cliff which stands  
As guard o'er Fundy's tide.

From wild Atlantic's hungry waves,  
Which gnaw our rock-bound shore,  
To where Niagara's seething floods  
Send forth their deafning roar,

Come to the Temple, Brethren, come,  
With Masons' armor on ;  
To deeper came upon our hearts  
The name of WASHINGTON.

Ye spirits of our Chieftain's band,  
 If liberty is given  
 By Him who sits within the "East"  
 Of the Grand Lodge in heaven,  
  
 To members there within those halls,  
 To "pass the outer door,"  
 Oh, leave for once yon blissful realms,—  
 Be with us, we implore.  
  
 Inspect our "work"—reprove our faults,  
 Inspire our hearts with love,  
 And teach all Craftsmen how to find  
 That better Lodge above.

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## HUMAN CHARITY.

[An Address delivered before the Order of Ancient Freemasons, in Sacramento, California,  
 June 23, 1852. By Rev. OSGOOD CHURCH WHEELER, A. M.\*]

THE four great cardinal virtues of the Craft are TEMPERANCE, FORTITUDE, PRUDENCE and JUSTICE. The combined trunk growing from these four roots, branches out and bears the fruit of *Faith, Hope and Charity*; this root, trunk and branches—this pedestal and column,—this foundation and superstructure, when ignited by the caloric influence of Lodge-communication, blazes forth in view of a world, like the burning bush before the trembling man of meekness, an unconsuming flame, pervading all the habitations of the race.

This compound element, this mystical amalgam, I call by the humble name of Human Charity.

A spirit to the nature and workings of which, I ask a few moments candid consideration.

I come not here to eulogize Masonry, or seek your favor therefor. It is above all eulogy, and will live with time, though *we* love it not. But as a man, I come here to labor for the benefit of my fellow-man, and thus do the work of a Mason. Our first inquiry is after the *nature* of this spirit.

Of all the virtues which beguile the tedium of life's weary hour, few go beyond. They mostly go, with the "mortal coil," to the insatiate grave. For them there are no fields of labor or mansions of rest in Heaven. But with Charity not so. "Whether there be prophecies they shall fail, whether there be tongues they shall cease, whether there be knowledge, it shall vanish away," but "Charity never faileth."

My design was not to discourse upon this virtue in this unlimited extent of meaning, but finding it an actual emanation from Divinity, destined to endless existence, I see no way of isolating a part, without mutilating the whole.

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\*We should have been pleased to give the whole of this excellent address in our present number, but could not do so without excluding matter having a prior claim upon our pages. We regret this the less, however, inasmuch as since the manuscript was put into our hands, the address has been neatly printed in pamphlet form, and will soon be available to our California Brethren. It is proper to add, that the address opens with a finely written exordium of two pages, which is here omitted. The conclusion is an earnest and eloquent appeal to the Brethren in Sacramento, to unite and establish a LIBRARY—"not merely a Masonic library," but "a general, public, miscellaneous library." This part of the address will appear in our next.

This spirit elevates its possessor above all low and groveling propensities, and tends to cement the whole race in one united element of love. It disarms revenge of its dagger, and hatred of its poison. It overcomes malevolence, and prays for its own persecutor. It subdues the boisterous and profane, and blesses the hater and the malicious.

It confines not its work to the worthy or the Brotherhood, but aspires to soothe affliction's *first* sorrow, and wipe the *last* flowing tear from perishing humanity's eye. "Show me your faith, without works, and I will show you my faith by my works," said an inspired Apostle. And this was the spirit of Charity. Could you at a single effort grasp the Alps and the Apennines, the Andes and Vesuvius, and hurl them together into old ocean's swelling tide; could you at a glance look through all science, weigh and measure all material law, and unveil to man the mechanism of the boundless universe; yet without Charity you would be as nothing—you could not love nor be loved, in this world or the world to come—you might *assent* to, but could never *feel* the poetic sentiment—

"O Charity! thy labor most  
Divine; thy sympathy with sighs and tears,  
And groans; thy great, thy Godlike wish to heal  
All misery, all fortune's wounds, and make  
The soul of every living thing rejoice—  
O! thou art needed much in mortal life!  
No virtue half so much; none half so fair:  
To all the rest, however fine, thou givest  
A finishing and polish, without which  
No man e'er could enter heaven."

This spirit regards the human race as a family of Brothers, sisters, friends, with a common origin, and possessing common rights.

It needs no statutory law to exact a "tithe" for the poor; the reigning law of love supercedes all necessity for human law on such a subject. Not does it wait till sought or asked for aid; but with step as light as "soft distilling dews," and at the midnight silent hour, goes forth in search of pinching want, and pining grief, too feeble or too unsubdued, to seek or *ask* for charity. Nor is its searching vain or difficult. For it threads no dark lane, nor crosses lowly threshold, nor leans against a guide post; but before, behind,—on every hand, ruined hope and disappointment, gnawing guilt, despair, remorse, and want, upturn and look it ghastly in the face. And it deals out with a bounteous hand.

This spirit, born of God in man, and charged with Heaven's electric energy, when set to work on earth, possesses a power and a force, at once unseen and irresistible. This power overcomes the selfishness of avarice.

Man, by nature selfish—by habit, becomes avaricious. Avarice looks exclusively to its own welfare, thus tending to weaken every bond of public union, close the eye and ear to the pleadings of wretchedness and woe, dry up the fountains of compassion, and turn the whole course of nature into one groveling, pinching, consuming love for gold.

Charity on the contrary, warms the heart, moves the affections, unlocks the coffers, and tends to reduce the man of want, and the man of wealth to a common brotherhood. It cannot witness the sigh of the pennyless widow, and the faltering plea of unsupplied age, the falling tears and outstretched arms of infant orphanage in woe, without efforts to relieve. And thus by practice is prepared to move at less exciting calls.

This spirit has power also to overcome sectional prejudice, party distinctions, and sectarian exclusiveness.

It "hopeth all things, believeth all things." An important element in the system of revealed religion, it is also the pillar and ground of Masonry. It so pervades the whole Order, that if we could see its several Lodges, Chapters, Encampments and Councils, represented in one grand convention or congress, the emperor of the "Middle Kingdom," "the haughty Tartar, and the turband Turk, the Russian Czar and Briton's Royal Highness," the Kings and Princes,

rulers and subjects of every tribe and tongue of earth, would there be found wearing Charity's mantle, sufficiently broad to hide all the political sin, and national error, and individual deviation from custom, and diversity of opinion, which each might see in all the others, without discarding or compromising his own. This spirit would there, so pervade the whole, that each would return to his home, a better ruler or more obedient subject, and all more firm believers in the ruling power and superintending goodness of a common Father.

This spirit of Charity, unobstructed and in its full strength, would forestall all bitter controversy in the Church; all reviling and detraction in the State, all backbiting and slander in the social compact, and all feuds and broils in the domestic circle, and carry back this dark world to the very gates of its pristine paradise. This spirit of Charity has another phase of power equally interesting,—it patiently endures the severest trials, the bitterest calumny, the vilest slander, the most fiery persecution.

This is so plain upon its face, that I will only stop upon it long enough to point you to a single illustration. And for this illustration will refer to the development of the principle by the Craft before me.

A few years since an excitement was commenced in the State of New York, which like a raging conflagration generated and gathered to itself the necessary element to fan and increase its flame, until the whole land was swept with a perfect tornado of fire; leaving the very ashes thereof a prey to a blighting, withering mildew. By it were swept into oblivion or consumed, the strongest political compacts; the oldest mercantile associations; the most endearing ties of social intercourse. Yea, even the sacred precincts of the Church were invaded, and its holiest rites prostituted to scenes little better than the reckless rantings of an infuriated mob. Her best, her purest, her most venerable "Priests and Levites," Bishops, Pastors and Deacons, were compelled to renounce, denounce, and anathematize this institution, or suffer excommunication.

The appellation "Secret Society," was sufficient to demonize any organization and consign it to double infamy. How, under all this, did *Charity* act? Let a single case, similar to thousands, answer. Go with me to the quiet village of Syracuse, in the State of New York. It is the dark year of '28. "Military Lodge" is in session. Their charter on our right, bears the names of Jacob Morton, G. Master; Edward Livingston, D. G. M., and Daniel D. Tompkins, G. S. Upon its list of members there you see the names of some of the strongest men who have honored the judicial bench or legislative halls of the Empire State, or represented her in the councils of the nation. But this desolating scourge, this pestilential effluvia, this poisonous ichor, has bespread and diffused itself through the whole community. "What shall we do?" is the question on the tapis. It has been discussed freely, fully, and at great length. But look! that venerable man, clad in the emblems of high official station, rises to speak. Every heart beats low, and every eye rests on him. He commences thus: "Brethren, 'now abideth Faith, Hope, Charity, but the greatest of these is Charity.' 'Brethren, follow after Charity.' The time has come to test the practical strength of this, our cardinal virtue. Let us close this room, trusting to the justice of our covenant-keeping God, for a day when we can again open it without offence to those; we love, who now hate and persecute us, not knowing what they do." The vote is taken without another argument, and passes without a dissenting voice. The Bible, that "great light" of Masonry, lies open on the altar, the gavel on the Master's desk, the charter hanging on the wall, and all the other implements, regalia, jewels, books, records, curtains, chairs and ink-stands, are left in their places. Those Brethren, in solemn veneration bow and offer prayer for themselves, the Craft they love, and their persecutors. And now in silence they withdraw and lock and bolt their door. Time rolls on. That venerable form sleeps with his fathers, and his compeers one after another are laid by his side; and the wave of fiery desolation sweeps the last green blade from their turf-covered tomb. TWENTYTHREE YEARS have passed, patience has had her perfect work and Charity is unchanged. The old men have passed

away and the young ones have become old. A few still live, and leaning upon the top of their staves, go up to their former temple to worship. The bolt moves at the touch of that unused key, the door creaks upon its rusty-hinges, and they again with uncovered heads and in solemn silence enter that room and bow again in prayer, where no human foot has trod for near a quarter of a century. But *there* they find every article just as it was left; and use the very ink of the same old bottle to sign the petition for a new charter; and commence the record of proceedings in the same book which chronicled the *closing* resolution in 1828. Surely such Charity has no want of claim to the power of *patient* endurance under persecution and trial.

Having referred you to a few brief illustrations of the *enduring* power of the spirit of Charity, I now propose to pursue for a few moments the force of its *aggressive* energy.

This is seen in its *diffusive* strength. Although it "vaunteth not itself," and makes no apparent effort for self-propagation, yet there is an inherent principle of reproduction, so interwoven with its nature, that no intelligent being can become acquainted with its workings, without being attracted by the loveliness of its character; and desirous of slaking his thirst from its stream. And having slaked his own, he cannot, will not, fail to point, to call, to urge his fellows to the same cooling fountain; and as his neighbor drinks he lifts up his voice and exclaims

O thou noble scion of a heavenly root,  
Born of a spirit king, spread forth, spread forth;—  
High to the stars thy fruitful branches shoot,  
Deep dig thy fibres, round the ribs of earth.  
From sea to sea, from South to icy North,  
It must ere long be thine to stretch thy boughs."

This force of diffusion is exerted just in proportion to the constancy of its exercise; for example:—In a given community there is constant demand for the active exercise of charity. In that community there exists an association, a craft, or an Order, founded upon, and living out, the principles of universal charity. That body, from day to day, and week to week, dispenses with a bountiful hand, bread to the hungry, raiment for the nude, visits to the sick, and comfort to the mourner. It will matter not that the initiation fee is large, the meetings frequent, long continued and late at night, its temple gates will be crowded with applicants for membership. And so long as this Fraternity continues thus to act, it will carry this spirit forward with constantly accelerating force and speed till its most inveterate foes fall prostrate before it, and it plant itself in the richest vales and unfurl its banners on the mountain tops of earth.

Nor do we want for illustration here. You may tread the endless coast and skim the trackless main of the Pacific and Atlantic, the Arctic and Antarctic oceans;—the Okotsk, Middle, Red, and Caribean seas, trace the Columbia and Amazon, the Irrawaddi and the Nile, from debouch to source, cross the Sahara and climb the Andes, thread the Patagonian wilds and saunter through the groves of China's fertile plains, penetrate the unknown Ethiopia and dwell in ocean's isles, and you will every where, and at each successive step, see the "sign," hear the "token," and feel the well known "grip," of free and accepted Masons. This may be the only word you each can understand, the only language common to you both. Nor want you more! It is enough to prove you Brothers!

Think you I speak fables, or deal in hyperbole? Look at facts—China counts the members of this Fraternity by thousands. Persia is almost a cluster of Masonic Lodges, while northern and southern Africa and the islands of every sea and ocean are full of its devotees. In the British dominions it has for ages, embraced every grade, and every class from the crowned head (when a male) to the veriest peasant. In the North American republic, no class, or grade, or creed, or faith, saving the Christian religion, equals its numbers. In all the European States but Italy and Spain, where the Papal power is absolute, it is without a rival. The crowned heads and royal houses of Sweden, Denmark, Prus-

sia, Austria, Portugal and Brazil are its members, patrons and protectors. While the *national government* of the United States, and Mexico, England, Belgium, Holland, Germany and Switzerland, either directly foster or afford the largest liberty and protection to the institution in all its efforts to promote the moral, the social and the charitable among men. Surely here is the partial result or diffusive energy of no ordinary character. Nor will this energy cease till

"The dwellers in the vales and on the rocks,  
Shout to each other, and the mountain tops  
From distant mountains catch the flying joy—  
Till nation after nation, taught the strain,  
All earth shall send the choralecho round,  
Thrice blessed bliss inspiring *Charity*,"

And even then its work will only be begun. Its aggressive force is not confined to the day or age in which it acts. 'Tis not enough to *now* soothe sorrow's woe and heal misfortune's *present* wound. The deed once done stamps itself on all the rolling future.

As the mellow tint once inwrought and permeating the solid mass of cloudless marble, withdraws itself no more, nor can be extracted, so the impress of charity's silent tread remains in all duration an ineffacable energy. Storms may beat, and torrents roar, and tempests blow, and oceans break in fury over and upon her tract and each will only purify from the sullyng soil of earth and show her native brilliance still more clear. And yet no tempest storm can pass over without receiving thence some softly breathing fragrance to mingle with and temper all its future course. While upon the surface and deep in the stream of every torrent, sparkling with the beams of living light, and giving mellow hues to the foaming crest of every ocean billow, will be seen the ever brightening colors of this Divinely-born and human-grown—this tempore-Eternal Spirit, CHARITY. The aggressive energy of this spirit is still farther seen in its culture of the mind, its controlling the destinies of the race. It is like an exhaustless fountain, under the pressure of Omnipotence, constantly discharging from a thousand spigots. I cannot trace them separately. I only ask your farther attention to a brief examination of one which jutting from the apex scatters its waters in every direction. It is the stream of *literature*. Through this channel Charity operates upon minds in the kitchen and the parlor, in the drawing-room and the nursery, in the cabin and the forecabin, in every stopping place and on every thoroughfare visited by man. She here strews the choicest, purest, holiest thoughts bequeathed by heaven to earth; clothed in language, modest, simple, plain, grand, majestic, eloquent-inspiring, thrilling, moving—bound and unbound, in pamphlets "pearl" and folio, and thus from infancy to hoary age, controls the mind, directs the thoughts, modifies the life, and turns the feet towards heaven.

He whose charity supplies the sustaining crust, or "drink of cold water," to the needy fellow-man, does a deed which God and man approve. Yet that deed must be repeated or the victim will die but a day the later. While he whose charity furnishes a book to calm ferocious hate, to cultivate the taste, to teach the young the laws and ways and localities of earth, to point the aged in the way and to the bliss of heaven, does a work not less pure than the other, and yet a self-repeating, reproducing, daily glowing work. Unlike the food and raiment which perish with the using, that good book will read as well, and teach as much, and act as forcibly on mind, a thousand times as once.

I do not mean by *books*, those which the bard describes

"Three volumed, and once read; and often cramed  
With poisonous error blackening every page,  
And oftener still with trifling second-hand  
Remark, and old, diseased, putrid thought,  
And miserable incident, at war  
With nature, with itself and truth, at war,  
Yet charming still the greedy reader on,  
Till done, he tries to recollect his thoughts,  
And nothing finds but dreaming emptiness."

I mean by books, such works as point to the doings of the Architect above—as lead the mind to Midian's hill, where the patient man of Uz sang of goodness and glory—the result of long and patient research and self-denying toil and persevering purpose—works

“Composed of many thoughts, possessing each  
Innate and underived vitality.”

Such books make their mark and leave their impress, and reproduce their like wherever they are studied. Such books, collected, housed and cared for, and made accessible to the whole community, by the contributions of the charitable, will exert an influence for good, outweighing all the gold of earth.

Such an effort as should thus result, could not fail to erect on Charity's beautiful pedestal, a column of magnitude and elevation—of beauty and of grandeur, unequalled by all the works of art. Upon this foundation, such an effort may erect a superstructure, whose every pillar and every column—whose turrets and whose towers, whose heaven pointing spire or majestic dome, will radiate light, purer in its purity, more far-reaching in its flight, and lighting up a darker distance in the future, than all the ancient rites and oracles, famous temples and philosophic schools combined.

## THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D. D.

### CHAPTER XIII.

DUNCKERLEY. FROM 1770 TO 1771.

“Do good to them that hen nedy, and that shall pleyne me more and be better to the than yf thou fastyd xl. yere on brede and water. Do good to thy power in all yt thou may, and put pease and love amonge thy neyghbours, and it shall pleyse me more and be better to the than if thou were every day raunssht to heaven.”—*The Prouffitable Boke for Mannes Soul*—WYKIN DE WORDE.

“Cryst then of hys hye grace,  
Zeve zow bothe wytte and space,  
Wel thys boke to conne and rede,  
Heven to have for zowre mede !  
Amen ! amen ! So mot hyt be,  
Say we so alle per charyte.”

OLD MASONIC MS.

“Thy watchful eye, a length of time  
The wondrous circle did attend ;  
The glory and the power be thine,  
Which shall from age to age descend.”

DUNCKERLEY.

The Square thus moralized in continuance of its Revelations :—

“The mind of man is an inscrutable mystery, past finding out. Talk of the mysteries of Freemasonry, they are nothing to the enigma of the human mind. There are so many springs of thought—so many motives of action, that positive results can never be divined by any series of preconceived notions. If a locomotive is out of order, the engineer will speedily set it to rights ; if a vessel has lost its helm, the shipwright will restore it safe and sound ; but if a man's ideas become disarranged, it is twenty to one whether they ever resume their original tone. In the course of my experience I have witnessed many well-regulated Lodges ; but the end has been attained by so many different processes, that I have often wondered how they should happen to conduce to the same harmonious conclusion.

“Br. Healetine was a good Master ; and so was his successor, although differ-



ing *toto celo* from each other in character and style of government. The former being appointed to the high office of Grand Secretary, in May, 1769, I was transferred at the ensuing election of officers to a young but very zealous Mason, named Dagge, who had served as a warden in the Caledonian Lodge, holden at 'The Ship,' in Leadenhall street. Being in easy circumstances, he devoted the greater portion of his time to the study of Masonry, and the duties of the Lodge; and as industry generally produces excellence, he soon became a proficient in the art.

It may be plainly seen that Br. Dagge had a great affection for the Order; and if his enthusiasm did not, like that of the Spanish Don, cause him to mistake windmills for giants, Benedictines for enchanters, and a flock of harmless sheep for an army of 'divers and innumerable nations,' bristling with lances, and advancing, with banners displayed and trumpets sounding, to the charge, it sometimes led him into ludicrous situations. He would occasionally, when he had an hour to spare, get the key of the Lodge-room from Mrs. Kitching, the woman in whose custody it was deposited, and locking himself in, would open the Lodge, lecture the empty benches with becoming gravity, close the Lodge, lock the door, and take his departure, very much edified with this supererogatory exercise.

"This occurred so often in the early part of his career as Master of the Lodge, that two or three of his most intimate friends concocted a scheme for detecting him in the fact. Having arranged their plans, with the assistance of Mrs. Kitching, they watched his motions, and very soon had the satisfaction of surprising him in the act of riding his hobby at rail-road speed. When he next called for the key,—after pretending to search for it, first in one place, then in another,—the woman said, 'Oh, I remember, I swept out the Lodge, and dusted the furniture yesterday, and forgot to lock the door; I must have left the key in the lock. You will find the door open, sir.' The door indeed was open, but the key had been removed; and consequently he was unable to secure himself, as usual, from interruption. He cared very little for this, as he had not the slightest anticipation of being intruded on. He placed me on his breast, and mounting his rostrum before the pedestal, opened the Lodge, and commenced the first lecture, addressing his imaginary wardens and brethren, with all due seriousness and decorum, with

"Br. Senior Warden, where did you and I first meet?" and the lecturer went swimmingly on through the first three sections.

"While he was thus engaged, Mrs. Kitching, the agent of mischief, sent a message to the conspirators to apprise them that the mouse was in the trap. By the time they were assembled below, Br. Dagge had got into the marrow of his subject, and was enlightening the benches and tables on the theological virtues, with his mind wholly wrapped up in the fascinating employment, when, at a pause in the discourse, he fancied he heard something like a suppressed titter. No—it could not be:—his ears had deceived him. He looked at the entrance-door from the Tyler's room—it was closely tyled:—he listened,—all was silent, and he resumed the thread of his argument, on the chequered scenes of life figured in the Mosaic pavement of the Lodge. 'To-day success may crown our labors, while to-morrow we may be suddenly surprised,'—again the same noise was repeated. 'What can it be?' said Br. Dagge to himself; 'Oh, some people in the garden below. I wish Mrs. Kitching would be more on her guard.' Satisfied with this conclusion, he started off again in full career. 'Then let us ever act according to the dictates of reason and religion, and cultivate harmony, maintain charity, and live in unity and brotherly love!'

"At this point the door opened, and in walked three Brethren, with Mrs. Kitching at their heels, freely indulging in the laugh they could no longer restrain. 'Capital!' they shouted. 'Ah! Dagge, my boy!' exclaimed Br. Hesletine, 'I am glad to see you in harness! Take care the hobby does not throw you!'

“ ‘R. W. Sir,’ said Br. Rowland Berkeley, who was one of the party, with an appearance of great respect, ‘we hope the Brethren are edified.’

“ ‘They are very silent and attentive,’ said Br. Bottomley, ‘as in duty bound ! and are no doubt considerably benefitted by such a learned dissertation.’

“ ‘Aye,’ rejoined Br. Hesletine ; ‘sure never R. W. M. was blessed with such an obedient Lodge of Brethren. There is not a scalded sheep amongst them. Hope you will favor us with a touch of your quality, R. W. Sir.’

“ ‘What have you done with the key ?’ Mrs. Kitching alily asked, with a mischievous leer at her companions. ‘I hope you have not taken it out of the lock, for I dont see it there.’

“ This brought on an uproarious peal of laughter from the conspirators, as Br. Dagge descended from his elevation to meet his brother officers.

“ He met the joke,” said the Square, “ with his usual good nature,—for he was too enthusiastic to care any thing for their jeers. *Finis coronat opus* was his motto, and he worked it out famously. Freemasonry was his hobby. He rode it hard, and it mattered little who saw him mounted. And this is the feeling which leads to success and eminence, as it actually did in his case ; for he rose to the office of S. G. W. in 1778.

“ At the expiration of Br. Dagge’s year, during which the circumstances of the Lodge were greatly improved, I had the good fortune to fall into the hands of the most eminent Mason of the age,” my garrulous companion continued—“ Br. Thomas Dunckerley, an expert Mason, and a good tactician. He was supposed to be the natural son of King George the Second, and his manners did not belie his breeding. He was a perfect gentleman, and a ripe scholar ; combining a knowledge of science and philosophy with grace and dignity of deportment, and the uniform practice of every moral and religious duty. At the period now under consideration he was a student at one of the inns of court, and was in due time called to the bar.

“ Though conversant in scientific and philosophical researches, he was of too virtuous and vigorous a frame of mind, and too well grounded in his religious and moral principles, ever to suffer philosophy to lead to infidelity ; but all the Christian truths received his most hearty concurrence, and all the Christian virtues his most constant practice.

“ In the Lodge he intermingled the *fortiter in re* so judiciously with the *suaviter in modo*, that while the society over which he presided was in the highest state of discipline, there was an ease and comfort amongst the Brethren which elevated the character of the Lodge to a distinguished celebrity, and procured for us the honor of many distinguished visitors, who all admired the quiet and easy deportment of Br. Dunckerley in the chair, and the orderly and respectful conduct of the Brethren.

“ In conducting the business of the Lodge, Br. Dunckerley did not content himself with the usual commonplace demonstrations contained in the Lodge lectures, but, like a skilful navigator, boldly launched forth into unknown seas, in the hope of discovering regions hitherto unexplored, where he might work a virgin soil in search of unfolded riches, or detect the germ of new and interesting sources of knowledge. And he was eminently successful ; for he discovered and brought to light a hidden vein of science which had escaped the penetration of all the eminent men who had preceded him in the same track. His indefatigable exertions and self-devotion to the holy cause soon advanced him to the greatest dignities Freemasonry had in her power to bestow.

“ By the indefatigable assiduity of this truly Masonic luminary, Masonry made considerable progress, not only within his own province of Hampshire, but in many other counties in England. In grateful testimony of his zealous exertion for many years to promote the honor and interest of the Society, the Grand Lodge conferred upon him the rank of Past Senior Grand Warden, and that in all processions he was entitled to take place near the present Senior Grand Warden for the time being.

"He was also Provincial Grand Master for the city and county of Bristol, the counties of Dorset, Essex, Gloucester, Hereford, Somerset, Southampton, and the Isle of Wight; Grand Superintendent and Past Grand Master of Royal Arch Masons for the city and county of Bristol, the counties of Dorset, Essex, Gloucester, Hereford, Kent, Nottingham, Somerset, Southampton, Surrey, Suffolk, Sussex, and Warwick, under the patronage of His Royal Highness the Duke of Clarence; most eminent and Supreme Grand Master of Knights of Rosa Crucis, Templars, K. H., &c. of England, under his Royal Highness Prince Edward, Patron of the Order.

"Brother Dunckerley was well known as a Mason," the Square continued, "and had acquired a competent general knowledge of the Craft before the period in which I am introducing him to your notice, for he delivered a charge at Plymouth in 1757 on 'the Light and Truth of Masonry,\*' which in a printed form spread through the length and breadth of the land, and will be known and admired as long as Masonry endures. I had the gratification of being present at its delivery, and can assure you that the exquisite grace of the orator, and the rich modulation of his musical voice, entranced the hearers. The feelings of the Brethren were wound up to such a pitch of intensity that a pin might have been heard to drop in the midst of that numerous assembly. There was silence in heaven for the space of half an hour.

"After this time he saw a great deal of service as an officer in the navy, and was at the taking of Quebec. The roar of cannon, and the outcry of bloody conflict, however proved insufficient to stifle the still small voice of benevolence and peace which reigned triumphant in his bosom, and he had only returned to this country a short time before he was invited to accept the office of R. W. M. of our Lodge. He delivered two other addresses—one at Marlborough, and the other at Colchester, which increased his popularity as a Mason, and were printed and extensively circulated amongst the Craft.

## MASONIC CORRESPONDENCE.

*Rome, Geo. Sept. 21, 1852.*

Com. MOORE— \* \* \* \* \* We have two blue Lodges, a Chapter, and Council in this city. All the strife that ever existed between our Brethren has long since been buried in oblivion, which leaves our Masonic horizon bright and serene—illuminated by our skilful Master—and we are now gliding smoothly on the soft wings of peace and prosperity; not a single wave beats against the sides of the time-honored old ship, to mar our happiness, as humble followers of our illustrious ancestors. We are looking forward to the 4th of November next, with great anxiety; at which time we expect to celebrate that day, in memory of our Brother, the immortal WASHINGTON; and I hope all other Brethren will do likewise.

Rome, Georgia, I think, can boast of as many good and true Brethren as any other place of its size, still, I am sorry to say, we have some who would not be an ornament to any society; but, thank God, they are few. We have had the painful duty to perform of following some of our best Brethren to the grave, and to mourn their loss.

Fraternally yours,

THOMAS J. PERRY.

\* "The Light and Truth of Masonry explained; being the substance of a Charge delivered at Plymouth in April, 1757. By Thomas Dunckerley," Davey and Law, 1757. See Golden Rem. Vol. I. p. 127.

## THE LATE BISHOP CHASE.

THE venerable man whose death is the subject of the following resolutions, was born in New Hampshire. Thirtyfive years ago he removed to Ohio. In 1819 he became Bishop of the Protestant Episcopal Church in that State. He established there a College and a Theological Seminary. The funds for the endowment of these institutions he collected by his own personal application, both in this country and in England. He subsequently resigned the Episcopate of Ohio and removed to Illinois, of which State he was elected Bishop, and in advanced life again commenced the work of extending and building up, in a new country, the church of which he was an eminent minister. In furtherance of this great purpose, he laid the foundation of another College, which, together with the institutions in Ohio, promise to rank among the most useful Seminaries of learning at the West.

Bishop Chase was an extraordinary man. In many points, he had but few equals. He was distinguished by great decision of character—a strong faith—an indomitable energy, and a clear mind. Blest with a vigorous constitution, he was enabled to perform immense labor, and to endure great exposure, as a pioneer patriarch, in the performance of the duties of his office, through the length and breadth of a newly settled country. His life was attended by constant toil and self-denial, and was marked by constant success. He was spared to a good old age, and with a character of unblemished purity, he has been gathered to his fathers, to receive the reward promised to him who is faithful unto death. Such a man would be an honor to any institution; he was surely an ornament to our own :—

At a special communication of Lafayette Royal Arch Chapter, No. 2, Chicago, Illinois, held at Masonic Hall, Thursday evening, September 30th, A. D. 1852, A. I. 2386, the following preamble and resolutions were unanimously adopted :—

Whereas it has pleased the Supreme Grand Parent of the Universe to call from labor on earth to refreshment in the celestial Lodge, our venerable Brother and Companion, the Right Reverend PHILANDER CHASE, D. D., therefore

*Resolved*, That this Chapter has heard, with the deepest sensibility, the announcement of the death of our venerable Brother and Companion, Right Rev. Philander Chase, D. D.—honored and beloved for the unswerving attachment, that he ever maintained to the principles and usages of our ancient and honorable Fraternity; the uprightness, integrity and piety that ever characterized his long and active life; the ardor, zeal and faithfulness, with which he discharged for over half a century the various and weighty duties of his high and holy vocation.

*Resolved*, That while this Chapter bows with reverent submission to the mandate of the Supreme Grand Master, and acknowledges that the *Lord of all the earth doeth right*—this Chapter cannot withhold the expression of unfeigned sorrow for the loss, and veneration for the virtues of their venerable and Right Rev. Companion, whose life was one of unremitting self-denial and effort in the dissemination of religious truth and the promotion of sound and liberal education.

*Resolved*, That to the honored widow of the deceased, and other members of his family, this Chapter tenders the assurance of their condolence in their afflictive and irreparable bereavement.

*Resolved*, That the above resolutions be published in the several daily papers of this city, and in Moore's Masonic Magazine, in Boston, and that a copy be forwarded to the afflicted family.

J. H. BIRD, M. E. H. P.

Attest : J. P. HATFIELD, *Secretary*.

### Obituary.

HON. FRANCIS BAYLIES.

We regret to learn that our distinguished Brother HON. FRANCIS BAYLIES, died at his residence in Taunton, on Thursday last. He was buried with Masonic ceremonies on Saturday. We shall notice his death more at length in a future number.

BROTHER JOHN W. LOWE.

*Thomaston, Geo., Oct. 9, 1852.*

At a called meeting of Morning Star Lodge, No. 27, of Free and Accepted Masons, the following Preamble and Resolutions were presented by Br. Ansel T. Shackelford, and unanimously adopted.

Whereas it has pleased the Great Architect of the Universe, in the dispensation of his All-wise Providence, to remove from us our highly esteemed and much beloved Brother JOHN W. LOWE, who departed this life on the 8th inst., aged 23 years and 10 days.

Although cut down in the prime of life and in the midst of usefulness, he gave very satisfactory evidence of a well grounded hope of eternal life beyond the grave, through the atoning sacrifice and worthy merits of a crucified Saviour. Hence we are happy in believing that he has been called from the perishable objects of this world, to the enjoyments of the Saint's everlasting rest; and that although his earthly house of this tabernacle is dissolved, he has a building of God, a house not made with hands, eternal in the heavens; therefore we would submissively bow with humble resignation to thy Providence, Oh God; that through thy mercy, our loss is his eternal gain.

Our Brother, while on his death-bed, bore testimony to the fact, that our beloved Order, has the sanction of high heaven, and that Masonry is the handmaid to religion; he then stated, that his heart was first awakened to a sense of his lost condition without an application of the atoning merits of a Crucified Redeemer, while listening to the instructions taught in the Lodge room.

He has left a fond father, a beloved sister, numerous friends, and an affectionate wife, to whom, he had been but a few short weeks previous to his death, united by the sacred tie of conjugal affection, and with whom, seemed to be surrounded by all the endearments which bind man to earth. But amidst the bright hour of his earthly existence, the solemn signal was given.

In the death of our Brother the chain by which we were united, man to man, has been severed; yet the high respect we entertain for his memory, demands an expression of our feelings on this occasion, therefore

*Resolved*, That we regret and lament the deep affliction that has fallen upon the family and friends of our departed Brother, and we hereby offer them our sympathy and condolence, for the great loss they have sustained.

*Resolved*, That we wear the usual badge of mourning thirty days, and that the furniture and jewels of this Lodge be clothed in mourning, as a token of respect for our deceased Brother.

*Resolved*, That this Preamble and Resolutions be placed on the minutes of the Lodge, and a copy be forwarded to the public press; and that the father and widow be presented with a copy of the same.

GEORGE L. F. BIRDSONG, W. M.

A. T. SHACKELFORD, *Secretary*.

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BROTHER ANTHONY STEPHENS.

Died, at his father's residence, near Fort Jesup, Sabine Parish, La., Sept. 28, 1852, Mr. ANTHONY STEPHENS, son of Rev. W. D. Stephens, aged 27 years.

At the time of his death Brother Stephens was acting as Senior Warden in Sabine Lodge, No. 75. He was made a Mason in the year 1848, and has ever since been a worthy and zealous supporter of the sublime principles of our Order. He has also, embraced the Christian religion for a number of years past, and his walk during that period has been marked with unbiased devotion to the Great Architect of the Universe.

At a meeting of Sabine Lodge, the following Preamble and Resolutions were adopted:—

Whereas it has pleased the Great God to remove our worthy and beloved Brother from among us, to realms of eternal bliss, and thereby deprive an affectionate father, mother, brothers and sisters of the society of one with whom angels rejoice to mingle, Therefore

*Resolved*, That in the decease of our Brother Stephens, the Masonic Fraternity has sustained the loss of one of its most worthy advocates.

*Resolved*, That Sabine Lodge, of which he was a member, lament his loss, both as an exemplary Christian, and an upright and steadfast Mason.

*Resolved*, That the appropriate furniture and jewels of this Lodge be clothed in mourning for the usual space of time, and that each member shall wear a badge of the same, in evidence of our humiliating sorrow for the loss of a beloved Brother.

*Resolved*, That we deeply sympathize with the bereaved family of our deceased worthy Brother, for the loss of one who cannot be supplied in their affections.

*Resolved*, That the Secretary be requested and authorized to forward a copy of these resolutions to the family of our departed Brother, and also a copy of the same to the Freemasons' Magazine, for publication.

By order of the Lodge,

R. C. RICHARDSON, *Secretary*.

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BROTHER WILLIAM J. IVES.

Died at Detroit, Mich., Sept. 27, WILLIAM J. IVES, aged 29 years and 8 months.

Mr. Ives has been suddenly stricken down in the very prime of early manhood, leaving behind the fragrant memory of his many virtues. Reared among us from boyhood, he had acquired the esteem and affection of a constantly increasing circle of friends, by the modesty of his demeanor, the kindness of his heart, and the uprightness and industry of his conduct.

Among the Masonic Fraternity, his memory will long be held in most affectionate remembrance, from his devotion to the noble principles of the Order, and his faithful and zealous discharge of the duties of the several important offices in that body, which he was spontaneously called upon to fill.—*Detroit Adv.*

## MASONIC CHIT CHAT.

☞ We have been politely furnished with a copy of the address delivered at St. Louis, Mo., on the 4th ult. by D. Kavanaugh. It is an able and interesting performance, and we hope hereafter to be able to lay some portions of it before our readers.

GRAND LODGE OF OHIO.—This body held its annual communication this year, at Chillicothe, on the 21st Oct.—228 Lodges were represented. The Hon. WILLIAM B. HUBBARD, of Columbus, was re-elected Grand Master with great unanimity. It is worthy of remark, that it was at Chillicothe where, on the first Monday in January, 1808, the delegates from six Lodges met to form the Grand Lodge of Ohio, and closed their labors by choosing for Grand Master, the distinguished Mason and western pioneer, RUFUS PUTNAM, Esq. At the late meeting nearly 500 delegates were present. Such has been the progress of Masonry in Ohio.

☞ Pressure of other matter has obliged us to omit, the present month, the continuation of the "Revelations of a Square." They will be renewed in our next. We regard these numbers as among the most valuable papers that have emanated from the prolific pen of their distinguished author.

☞ The Grand Lodge of this Commonwealth will hold its annual communication in this city, on the 8th instant. The Grand Chapter will meet on the 7th. See advertisements.

☞ We received, after our last issue had been put to press, a copy of a series of resolutions adopted by the Grand Lodge of Illinois, recommending the Lodges under its jurisdiction to assemble and celebrate, each by itself, the centennial anniversary of the initiation of Washington; and at the same time, to take up a collection for the purchase of a suitable stone for the Washington Monument. We presume both requests were generally complied with.

☞ Br. S. E. Barber, of Paris, Tenn., is an authorized agent for this Magazine and the Trestle-Board.

CORINTHIAN LODGE, CONCORD.—We are happy to learn that this old and respectable Lodge is enjoying a good degree of prosperity, and that it has recently received important additions to its effective strength in the admission of several young and intelligent Brethren. The annual meeting was held Oct. 25, when the following Brethren were elected to office.—Louis A. Surette, M.; J. Weir, S. W.; M. Rice, J. W.; A. Pratt, Tr., A. Ball, Sec.; W. Gleason Wheildon, S. D.; George R. Howe, J. D. The D. D. G. Master was officially present at this meeting, and we are told, expressed his gratification at the amount of work done during the past year, and his satisfaction with the present condition of the Lodge.

SHAVING SOAP AND DENTIFRICE.—Any of our readers who may be in want of a superior article of Soap for shaving purposes, or Dentifrice for cleansing the teeth, will find both at the store of Br. A. M. Beck, No. 118, Washington street. We have never met with their equals.

☞ We have received an obituary notice of the late Brother Hon. Francis Baylies, from a correspondent, but the crowded state of our pages obliges us to defer its publication until next month.

☞ The Brethren in Baltimore, Md., held their "Washington Celebration" on the evening of the 4th November—had a supper, addresses, &c. The occasion is said to have been a joyous one.

☞ It will be seen by reference to a preceding page, that the Grand Lodge of Maine has renewed the subject of a Gen. Grand Lodge.

FOR SALE.—A complete set of this Magazine, in eleven volumes. It should be purchased for some Lodge Library, where it can be preserved for future reference. The sets can now but seldom be had, and they are daily becoming more scarce, and, consequently, more valuable.

☞ Rev. J. C. Pattee, of Searsport, Me. is an authorized agent for this Magazine.

*Erratum.*—In the poem in our last, page 19, verse 4, line 2, the reader will please substitute *carve* for *came*. The error, though obvious enough, makes bad work with the sense.

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Nov. 1851.

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### Lodges, Chapters, Councils, and Encampments.

[Adapted to the Work and Lectures as revised and adopted by the G. G. Chapter of the United States. Also, the works and lectures as exemplified before the G. G. Encampment of the United States, Sept., 1850.]

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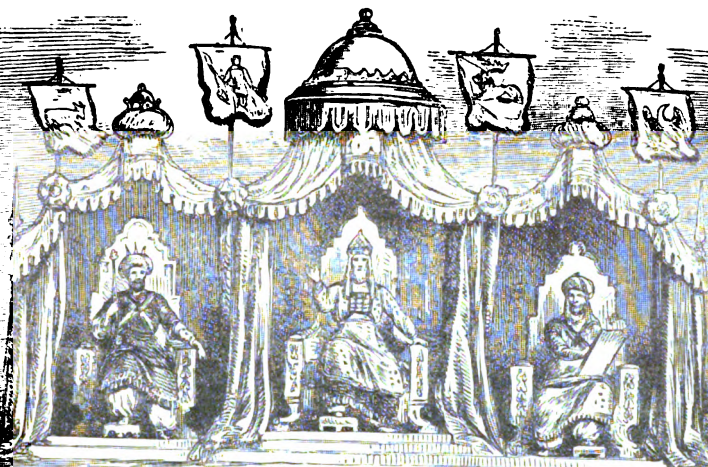
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